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THE
CONTROVERSY
ABOUT
RESTORING, &c.

Summed up.

Price Three Pence.

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A Liturgies. England, Church of.
Common Prayer,

THE
CONTROVERSY

ABOUT

Restoring some Prayers, &c.

Summed up in some

PLAIN PROPOSITIONS

Upon the several HEADS of it.

*By a Private Person, at the Request
of his Friend.*

Now Published for the Satisfaction of those,
who want the Leisure, or Capacity, to
read and examine what has been written
upon this Occasion.

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THE

CONTROVERSY

ABOUT

Referring to the Property, &c.

Summed up in these

PLAIN PROPOSITIONS

By the Rev. Mr. [illegible]

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THE
CONTROVERSY
ABOUT
RESTORING, &c.

Summed up.



THE Things insisted upon to be Restored, are: *The Mixt Cup, Prayers for the Dead, A Prayer for the Descent of the Holy Ghost upon the Sacramental Elements, and An Oblatory Prayer.* Of each of which I shall speak in its order. Only before I proceed to this, I think it requisite to premise some general Propositions for the Basis and Foun-

Foundation of the whole: And they are these following.

The Preliminary Propositions.

1. That nothing can be necessary to be practised by us, but what is made so by the Will of God; because where there is no Law, there can be no Obligation.
2. That God has made known his Will to us, only these two Ways; either by the Light of Reason, or by the Light of Revelation.
3. That the Will of God concerning these controverted Practices cannot be known by the Light of Reason, because our Obligation to them cannot be deduced from any natural Principles.
4. That therefore the Necessity of them must be proved only from the Revealed Will of God.
5. That the Holy Scriptures are the only authentick and sacred Records, which we have, of the Revealed Will of God, because they, and they only, were written by the Direction, and under the Guidance of the Holy

Holy Spirit, to preserve and convey that Will to us.

6. That whatever is made necessary by the Revealed Will of God, is most certainly preserved and delivered to us, in the Holy Scriptures; because that is the great End, for which they were written. And to charge them with a Failure, in their chief End, is no small Reflection upon the Holy Spirit, by whose Direction and under whose Guidance they were written; because it manifestly reproaches him with that Failure.

7. That Tradition truly Catholick, is an excellent Comment upon the Holy Scriptures, and highly useful to confirm and explain the true Sense and Meaning of them: But it is by no means a distinct, partial, and co-ordinate Rule with them, to supply, and more especially in the Essentials of Religion, any Defects in them; because that is wholly inconsistent with that Perfection, which is ascribed to them, not only by themselves, but by Catholick Tradition too.

Of the Mixt Cup.

Having prefixed these introductory Propositions, I come now to the First Usage insisted

insisted upon to be Restored, I mean the Mixt Cup in the Sacrament. And here my Propositions are these :

1. That this Mixture has not the least Foundation in that History, which is given us of the Institution of this Sacrament by the three Evangelists, St. *Matthew*, St. *Mark* and St. *Luke*, nor in the Rehearsal of it by St. *Paul*, nor in any other part of the Sacred Writings.

2. That it does not seem possible, for any good Reason to be given, why the Sacred Writers should deliver to us, in the History of the Institution of this Sacrament, the other essential Parts of it, and omit this of the Mixture, if this were equally necessary with them, as it must be, if it be an essential Part too.

3. That the Use of it in the *Jewish* Passover was not founded upon any divine Institution, nor is it any where recorded in the Holy Scriptures ; but was a mere human Institution, and related only by some *Jewish* Writers.

4. That this human Institution seems to be taken from the Custom of the Country, in drinking their Wine mingled with Water upon

upon all other Occasions, by reason of the Strength of it.

5. That our Blessed Lord's Use of it can never be prov'd from the mixt Cup in the Passover, because the *Jewish* Rituals, as *Buxtorf*, a very Learned Person, and thoroughly acquainted with them, informs us, left it to the liberty of every Person, in celebrating the Passover, to use pure Wine, or Wine mingled with Water, *Hist. S. Cæn. §. 20.* as I find him cited in *L'Arroque's History of the Eucharist*, in *Walker's Translation*, p. 3, 4.

6. That could our Blessed Saviour's Use of it in the Institution of this Sacrament be never so plainly prov'd from the *Jewish* Passover, it would not make it an essential Part of it, because that shews, it was not purposely prepared for the Use of this Sacrament, nor mingled by him upon that occasion, but was designedly prepared for the Passover, and only accidentally made use of by him in that manner for his own Sacrament, as the unleavened Bread was in the other part of it, which was a like accidental Circumstance in it.

7. That we have no Account of the Use of it by the Apostles themselves, or by the

Christian Church, till some time after the Apostolical Age.

8. That when we are told it was used in the Sacrament, it was not purposely prepared for it, but was taken from those Oblations which were made at the Altar before the Celebration of it.

9. That those Oblations were not made solely for the Use of the Sacrament, but for several other pious and charitable Uses, as the providing for the Love Feasts, the Maintenance of the Clergy and Poor, and the supplying the other Wants and Necessities of the Church.

10. That Wine mingled with Water made part of those Oblations, because it was the common Way of drinking Wine in those Countries.

11. That had those Oblations been continued for the same Uses in our Country, unmingled Wine would in all probability have made a part of them, because that is the common Way of drinking amongst us.

12. That in the Use of the unmix'd Cup we do conform to the Custom of our Country, as they did in the mixt one to the Custom of theirs.

13. That

13. That when the Necessity of the Mixture began to be press'd, it was from the Example of our Blessed Lord, and the mystical Reasons in the thing it self.

14. That the Example of our Blessed Lord might be no more certainly known to Them, at their distance from the Institution, than it is to Us at this time; but might be only taken by 'em for granted from the Custom of the *Jews* at their Passover, and of the Christians in their Eucharist.

15. That were the Example of our Blessed Lord never so apparent, it would not make the Mixture a necessary Part of the Sacrament, because it was no more than an accidental Circumstance occasion'd by the Custom of that Time and Country, and can no more oblige us than all the other Circumstances of the Institution.

16. That the mystical Reasons, such as the representing *Christ's* divine and human Nature, the Water and Blood from his Side, and his Union with his People, are no where to be found in the Holy Scriptures, but are manifestly the symbolical Allusions of after Times, when a Mystery was sought for by

some devout Persons in almost every thing. And tho' these Reasons might be made use of as pious Enforcements to the Observance of this Practice, where it was us'd; yet they can never be drawn into any solid Arguments for the Necessity of restoring it, where 'tis disus'd.

17. That the unmingled Cup does come nearer to the Similitude or Resemblance between the Sign and the thing signify'd, both in the outward Form and Appearance, as the Colour, and the inward Virtue and Efficacy, the refreshing and enlivening Quality, than the mixt Cup doth.

18. That in the Use of the unmingled Cup we do conform to the Use of our own Church, which has a full Authority to determine us in all matters of this nature, which Christ and his Apostles have left undetermin'd; and likewise do what we can towards the preserving the Unity of it, in making no Breach in it for unnecessary Matters.

II. The Second thing insisted upon to be Restor'd, is, *Prayers for the Dead*; And my Propositions upon this Head are these.

I. That

1. That we have no Precept for these Prayers, nor any Example of 'em, nor any Promise made to 'em in all the Holy Scriptures.

2. That the only Precept pretended for 'em, is the Supplication for *all Saints*, injoin'd by St. *Paul*, *Ephes.* 6. 18. but this I think can't be extended to the Saints departed, without putting a Sense upon the Place, which has no manner of Foundation in the Context, nor any Commentator, that I know of, either ancient or modern, for the Support of it.

3. That there are but two Examples pretended for 'em in all the Scriptures: The Sacrifice of *Judas Maccabæus* for those who were slain in Battle, and the Prayer of St. *Paul* for *Onesiphorus*.

4. That the Sacrifice of *Judas Maccabæus* seems to be offer'd by him rather by way of Attonement for the Living, as in the Case of *Achan*, than by way of Expiation for the Dead; or take it otherwise, yet the Story it self is related only by an Apocryphal Writer of little Authority or Credit, and the Practice, as by him interpreted, is condemned by our Adversaries themselves in the Dispute.

5. That

5. That the Prayer of St. *Paul* for *Onesiphorus* does manifestly relate to the Day of Judgment, and besides, can't be any way made appear to have been offer'd for him after his Death.

6. That the first Account we have of the Commemoration of the Dead in the Christian Church, is in the Epistle of the Church of *Smyrna* concerning the Martyrdom of St. *Polycarp*, and that was purely by way of Praise and Thanksgiving, and only in Honour of the Dead, and for the Edification of the Living.

7. That the only Office for the Dead, wherein the most ancient Liturgies do chiefly agree, so far as I have observ'd, consists of Commemorations of 'em with Praise and Thanksgiving for their present Happiness, and Prayers for the Consummation of it at the Great Day.

8. That our establish'd Liturgy has retain'd both Parts of this Office, and that the new Liturgy does not appear to me to go any further in this matter; and consequently there can be no good Reason for our parting with our old one for it, and much less for making a Separation upon it.

9. That

9. That the first Author which is brought for Prayers for the Dead is *Tertullian*, who wrote about the Beginning of the Third Century, and does ingenuously confess, that this Practice was not founded upon the Scriptures, but upon Custom only; and he does not tell us when that Custom began, or by whom, which seems to be no small Prejudice to it.

10. That the next Author which is cited for 'em is St. *Cyprian*, who liv'd in the same Century and Country with him, and had no small Veneration for him: And this might prejudice him in favour of this Practice, and give it a greater Authority in that Church, the Church of *Africa*, where they both liv'd. And how far even that Church carry'd that Practice at that time, does no where appear.

11. That these two are the only undoubted Authorities which we have for these Prayers for the first 300 Years after Christ, which is surely no small Objection to the Antiquity and Universality of 'em.

12. That when these Prayers came to be more generally offer'd up in the Church, we soon find there were no small Differences
about

about 'em, both in respect of the Persons, and of the things to be pray'd for.

13. That these Differences in Practice proceeded from the different Opinions which they had of the State of the Dead, and of the Effect of their Prayers for 'em.

14. That this difference of Opinions was occasion'd by the want which they had of any certain Principles to know these things by.

15. That all the Knowledge which could be had of these things must be from Revelation, and that our Revelation concerning a future State is very imperfect.

16. That most of the Revelation of a future State does relate to the State after the Day of Judgment, when the Righteous will be taken up into Heaven, and the Wicked cast down into Hell.

17. That the little Revelation which we have of the intermediate State, the State between Death and Judgment, does only make known to us that there are two States, a State of Happiness for the Righteous, and a State of Misery for the Wicked, where they must both remain till the last Judgment,

ment, the one with a joyful Expectation of the Consummation of their Bliss in the highest Heavens, and the other with a terrible Prospect of the Increase of their Torments in the lowest Hell; but says nothing either of the Place or Nature of this intermediate Happiness or Misery, or of what these departed Souls do for us, or of what we are to do for them.

18. That since all our Prayers ought to be according to the Will of God, and God has nowhere given us any Revelation of his Will concerning these Prayers for the Dead, either in respect of any Duty which lies upon us to pray for them, or any Benefit which they are capable of receiving by it, there can be no real Foundation for the Necessity of these Prayers, nor any just Reason for making a Separation for the want of 'em.

III. The Third thing insisted upon to be restor'd, is, *The Prayer for the Descent of the Holy Ghost upon the Sacramental Elements.* Upon which follow these Propositions :

I. That we are commanded in the Institution to do what our Blessed Saviour did,

to take Bread and the Cup, and to give Thanks for 'em, and to bleſs 'em, or to beg God's Bleſſing upon 'em: For this is imply'd in either of the Words *Εὐχαριſτήſας* or *Εὐλογῆſας*, which are promiſcuouſly uſ'd in the Hiſtory of the Inſtitution, and have both the ſame Senſe and Meaning; for this Reaſon, I think; becauſe the Prayers upon ſuch occaſions amongſt the *Jews* did, and amongſt Chriſtians ſhould conſiſt of both Thankſgiving and a Bleſſing, and ſo may very well be expreſs'd by either of theſe Words:

2. That our Bleſſed Lord and his Apoſtles have left us no particular Office or Form of Prayer for this occaſion.

3. That every Church has an Authority, and is under an Obligation, to provide a proper Office or Form for its own Uſe.

4. That the Church of *England* has preſcrib'd ſuch an Office or Form for us, and impoſed it upon us by her Rubricks and Canons, and the State has confirm'd it by its Laws.

5. That in this Office ſhe requires her Miniſters to take Bread and Wine, and to place them upon the Altar for the Uſe of the
Sacra-

Sacrament, and to beg God's Acceptance of 'em in the Prayer for the Church Militant ; and to pray, in their Address to God immediately before the Consecration Prayer, that we may, by what we are then going to do, so eat the Flesh of his dear Son *Jesus Christ*, and drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us : And in the Consecration Prayer to profess, by way of Praise and Gratitude to Almighty God our heavenly Father, that of his tender Mercy he did give his only Son *Jesus Christ* to suffer Death upon the Cross for our Redemption, and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death until his coming again ; and humbly to beseech him to grant, that we receiving these his Creatures of Bread and Wine according to his Son our Saviour *Jesus Christ's* holy Institution, in remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood ; and then to repeat the Words of the Institution : And to all this the People are required to say, *Amen*.

6. That tho' this Office or Form were capable of Improvement, and might be

made fuller and more agreeable to the Nature of this Sacrament, and the Primitive Forms; yet so long as there is no essential Defect in it, we must leave it to our Governours both in Church and State, to make that Improvement of it at a proper Time, and in such a regular manner, as is according to the Constitution of both.

7. That private Persons have nothing to do to make any Alterations in it, whilst they can lawfully conform to it; but ought to be contented with it, and thankful for it, and to wait for a Reformation of it, till it can be made by a competent Authority.

8. That this Sacrament administer'd according to this Form by the lawful Orthodox Ministers of this Church, and receiv'd by them and their People, with all those Qualifications and Dispositions which are required in it, will without doubt make both of them worthy Receivers and Partakers of all the Benefits of it.

9. That the Administration of this Sacrament by this Form in the Unity of the Church, will most certainly be more acceptable to God, and beneficial to our selves, than the Administration of it by the most perfect and most primitive Form in a State of Separation from it.

IV. The

IV. The Fourth thing insisted upon to be restor'd, is, *The Oblatory Prayer immediately after the Consecration.* And my Propositions upon this Head are these :

1. That this Sacrament is *Christ's* Representative Sacrifice in the same sense that 'tis his representative Body and Blood, because it is his representative Body, not as whole, but as broken and crucify'd, and given to God for us; and his representative Blood, not as in his Veins, but as shed or poured out to God for us; and it is both, not in a literal and natural sense, but in a mystical, legal or covenant sense, by being the same thing to us with what it represents, in all the Virtue, Efficacy or Benefits of it.

2. That in the Administration of this Sacrament the Church does require her Ministers to use the Words of Institution, and in using them they represent Christ himself, do what he did, declare in his Name, and by his Authority, of the Bread and Wine: *This is my Body, which is here given (to God) for you: This is my Blood, which is here shed or poured out (to God) for you;* that is, representatively in both.

3. That

3. That this is all the offering which *Christ* made of himself to his Father in this Sacrament, so far as appears to us from the Institution; and if we do all that we are there told he did, we do all that he there commanded us to do, and so can't be guilty of any sinful Defect in our Administration.

4. That the Church does pray for the Application of the Merits of this Sacrifice to all her Communicants in general, in the Consecration Prayer, that by receiving the Creatures of Bread and Wine according to Christ's holy Institution, they may be Partakers of his most blessed Body and Blood: To every Communicant in particular, in the Form of Distribution: *The Body of our Lord Jesus Christ, which was given for thee, the Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life:* And to the whole Christian Church, in the first Prayer in the Post-Communion: That *our heavenly Father would mercifully accept this our Sacrifice of Praise and Thanksgiving, and grant, that by the Merits and Death of Jesus Christ, and thro' Faith in his Blood, we and all the whole Church may obtain Remission of our Sins,*
and

and all other Benefits of his Passion.

5. That tho' this part of our Office were capable of some Improvement too, yet whilst there is no sinful Defect in it, we ought to conform to it, and to make no Separation upon the account of it.

FINIS.



(82)

*BOOKS written on the foregoing
Subject.*

NO Reason for restoring the Prayers and Directions of Edw. VIth's Liturgy.

No sufficient Reason for restoring the Prayers and Directions, &c. In two Parts.

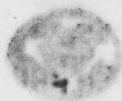
No just Grounds for introducing the New Communion Office, in answer to a late Appendix and Dr. Bret's Postscript.

Aqua vino Eucharistico non necessariò admiscenda. Concio habita, &c. per Sam. Drake, B. D.

No Necessity to alter the Common Prayer, &c.
The New Separation from the Church of England groundless, &c.

Mr. Collier's Desertion discuss'd, &c.

A Dialogue between Timothy and Thomas.



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